4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

BEHAVIOR OF THE LIVING BUDDHAS OF HUANG-CHUNG

Some facts will explain this matter better than philosophical considerations. 792 276

In 1916 the Living Buddha of the monastery of Sha-ku-ssu (Yung ch'ang hsien), an old branch of Erh-ku-lung, was an inveterate opium addict and had ruined his monastery. In order to retrieve his financial position in an easy way, he called on the Living Buddha of the monastery of Nan-ying (Liang chou), saying that he remembered in all the minutest detail having loaned, five generations ago, to his honorable confrere of Nan-ying, three herds of horses, five of sheep, three of cows, and 300 taels, and that this debt had never been paid; because he was poor and his confrere rich he would like to have his confrere take care of the matter. 691 157

The answer of the equally shrewd confrere was that he did not at all remember such an enormous debt, although he remembered in all possible detail the events that had happened during five generations. Thereupon the living Buddha of Sha-ku-ssu brought suit against his confrere at the Court of Justice in Liang-chou, claiming that his confrere knew all about the question, but that his pathological craving for money made him throttle his conscience and commit this crying injustice. The confrere reciprocated along the same line, exposing the opium addict before the interested audience; but because in China a rich man must always give up some of his rights in favor of the poor, the rich Living Buddha was ordered to give ten horses, and his poor confrere was able to continue smoking his opium for some time. [696]

The reason alleged by the opium smoker should be well known among lamas and Living Buddhas. It was the same that was used by the Dalai Lama at Kumbum in 1909. In autumn he arrived at Kumbum with the traditional splendor of an Oriental potentate. Monguors, Tibetans, and Chinese ran to Kumbum to honor him. The Dalai Lama and his retinue were savage and arrogant; their animals were turned loose among the crops in the fields. Every day troubles arose over the sheep and flour offered by the mandarins, and the Dalai Lama, swayed by foolish pride and insolence, insisted on transferring three lama officials of Kumbum. Achia, defending his rights, denied the Dalai Lama permission to interfere with his administration of the lamasery. 792 157 578

The reason alleged by the Dalai Lama was that in one of his previous existences he remembered having been an incarnation of Achia and supreme chief of Kumbum. But Achia, without losing his balance, flatly denied the fact because he did not remember such an incarnation. Furthermore, he pointed out that the Dalai Lama was the incarnation of Tsong khapa, who was the incarnation of Chen-resig, while he himself was the incarnation of Tsong-khapa's father. He wondered how a son could behave so insolently and impudently

[P.69(B)]